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WHY NEW VATICAN SCHEMA • ALL THE FACTS • (PAGE 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

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GEORGE H. HEES AWARDED PLAQUE AT TORONTO CHRISTIAN FRIENDS OF ISRAEL BOND LUNCHEON

Shown here are head-table guests who participated in the "Christian" Friends Committee Luncheon. Left to right: D. Lou Harris, National Chairman, State of Israel Bond Organization of Canada; John Bassett, publisher of "The Telegram" who introduced Mr. Hees; Mayor Philip Givens, Q.C.; The Hon. George H. Hees; Bert Godfrey, Chairman of the 1964 State of Israel Bond Campaign of Toronto; W. Bernard Herman, Chairman of the Luncheon; The Hon. Leslie Rowntree, Minister of Labour for the Province of Ontario; and Lawrence Shankman, Chairman of the Board of Governors, State of Israel Bond Organization of Toronto.

CHRISTIAN FRIENDS OF ISRAEL HONORED

The Hon. George H. Hees, President of the Montreal Stock Exchange and the Canadian Stock Exchange, was awarded a special plaque bearing the seal of the State of Israel, together with five Israel coins, at an unusual luncheon at the Primrose Club, which inaugurated the newly formed, "Christian Friends Committee" for the State of Israel Bond Organization of Toronto. Present at the luncheon were prominent Canadians representing the government, banking and business communities, who were deeply impressed by the authoritative report presented by Mr. Hees on us finding during a recent visit to he State of Israel. It was during Mr. Hees. Tenure as Minister of Trade and Commerce for the Government of Canada, that the first Trade Missions were exchanged between Canada and Israel, which have resulted in significant increases in trade between the two nations.

"The fact of Israel's existence fires the imagination of her friends throughout the world. To read of the gathering home of people dispersed throughout the world for hundreds of years, of making these heterogeneous people into a homogenous nation; and of their gallant struggle to hold their homeland, is to understand but slightly what has taken place. But to visit Israel and see her accomplishments is a thrilling experience; it renews one's faith in man, and man's humanity toward man", Mr. Hees declared.

"The leaders and the people of Israel play their part to the fullest, in building their country, but they need desperately the financial help that you can give them. Perhaps Israel could continue her work of building up the land; establishing industry; educating her people (and many others from less developed countries); gathering in the homeless; and making a beautiful and prosperous country, without much outside help, were it not for the disproportionate amount of her national budget that must go for defense. It is not enough that this twentieth-century miracle exists; it must go on existing, and there are those who are dedicated to her destruction, but Israel will continue to exist, because I don't believe that a dedicated citizen army such as hers can be beaten . . . Everyone in Israel is in front line, and yet they carry on building their country economically, physically, and culturally. Surely from our comfortable position far from danger, we can provide the funds for material necessities to the country which is providing the spiritual, as well as real home, for the Jews of all the world." Mr. Hees stated

Will Represent Canada In Tokyo

LONDON (JCNS) — Abigail Hoffman, the 17-year-old Canadian girl who was in Britain during the summer, has been chosen to represent Canada in the 400 metres and 800 metres in the Tokyo Olympics.

Dave Segal, who flew home to London from America unexpectedly over the week-end in an effort to qualify for the British Olympic team for Tokyo, was a disappointing third in a 200 metres race at Stretford, Manchester. His time was 21.8 seconds.

In the sprint relay trials at the same meeting, held to inaugurate the new track, Segal and Danny Herman ran in the same team in a 4x100 metres relay race. The team came second in 41.4 seconds.

• Commentary •

By M. J. Nurenberger

SUKKOT THEME

THE PEOPLE APART

Reb Henokh, the Tsadik of Alexander, was wont to say:

"Many non-Jews, in fact, most of humanity, believe that there are two worlds. They speak of the 'other world' or of the world to come. However, there is a difference. Others think that there are two distinct worlds — this one and the other, completely separated. The People of Israel, though, believe that these two worlds are essentially one — and must, indeed, become one."

I often think of these profound words of wisdom when I enter the Sukka. I can magine old Reb Henokh stepping into his Sukka on a beautiful, starlit night, looking up, through the foliage — in conformity with tradition — and reflecting upon the eternal question: just how close is this world to the 'other'? What can one do? How can one reshape his life in order to come nearer to solving this enigma?

Of course, the basic elements for understanding the Jews' position of being a people apart are in full view, for all to see:

There is a hut, an abode without any earthy foundation — the utter symbol of impermanence. This booth is exposed to wind and storm. Its walls are shaky; its thatch, full of holes. It almost is as fragile as the one who dwells therein — "a shadow that passeth." Yet this Sukka has proven to be more solid, more anchored to the ground than many a palace built to last forever.

What is it, in essence? Is it the hyphen which can turn nothingness into eternity?

I recall old rabbis who felt very much at home in the Sukka, happier there than in the solid structures of their houses.

One explained that the command to be gay and rejoice on Sukkot, merriest of all Jewish festivals, stems from the cognizance that, on Sukkot, one feels, in the words of Reb Hanokh, how the two worlds are becoming one. Once a person realizes that man's sojourn in this world is akin to the dwelling in a booth, all his frustrations vanish. Once he understands that his security on this earth never is guaranteed, he cannot but rejoice because of the closeness in solving the riddle of man's helplessness.

Yes, we are a people apart because, living in a Sukka among the great powers, we have thus proven its and our invincibility. This strength of countless millions — this rejection of materialism, of security through assimilation and through the dissolution of one's identity — has demonstrated that spirit is the stronger. And this Sukka-conccept is perhaps one of the great contributions of the Jew to humanity. It teaches defiance vis-a-vis might, strength through spirit.

The world should learn this lesson of the philosophy of the Sukka, the little booth, unaffected by hurricanes. It cannot be uprooted, since its foundations are not in the earth.

And so is the people whose home is the Sukka. No historic paralled can be applied to its unique place in history. For this people remains convinced of the fulfillment of the verse of the ancient Sukkot prayer, "He will reestablish the fallen Sukka of David"

Alexandria Summit Flop

Arabs Not Ready For The Showdown

Fear Israel's Might

ALEXANDRIA, United Arab Republic. — There are indications that the Arab nations were still not eager to press for a quick show down with Israel over their Jordan River diversion project.

A spokesman for the Arab League said at a news conference that the Arab states had donated $8.5 million for work on the Jordan River system aimed at denying its waters to Israel irrigation projects. This is less than one-fifth of what Arab leaders have calculated that the first stage of their project would cost.

The spokesman, Abdel Khalek Hassouma, secretary general of the Arab League, declined to specify when construction would begin. He left the impression, however, that the first project would be a dam at Makhiba on the Yarmouk River in Jordan.

This project, estimated to cost $28,7 million, is part of the proposed first phase.

The rest would involve diversion of the headwaters of the Jordan River, the Hasbani and Banis Rivers in Lebanon and Syria, that, it is estimated, would cost $17,5 million.

Israel Warning Recalled

Earlier this year Israeli Government officials declared that any significant interference with their country's water supply would be regarded as equivalent to an attack.

Arab military experts have predicted that Israel would take military action if the Arab nations went ahead with their water projects.

Asked today to interpret the mandate of the Arab leaders' conference for "immediate implementation" of the water projects, Mr. Hassouna said "this might mean in a few days"

When asked if it might also mean later this year or even after that, he replied, "I don't think I will go any further."

TRANSPARENT SMOKE SCREEN

PARIS — The Arab summit is wrapped up in a "smoke screen in which nonetheless everything remains transparent." That is the summing up of the Alexandria meeting by "Le Monde's" correspondent.

He adds that "Palestine was not really the main preoccupation of the Arab leaders, and that few delegates really believe in their plans for the diversion of the Jordan."

A "Le Monde" editorial dismisses as "sentimental efusion, rather than political realism," Ben Bella's offer to place Algeria's Army at the disposal of an Arab offensive against Israel. Tunisia's promise to allow free passage to this army is seen in a similar light by the newspaper.

At the crossroads

"Pan-Arabism is at the cross roads. It cannot much longer nourish itself on illusions and on refusal (to accept Israel's existence), which it is powerless to translate into acts. Either it will succumb to its contradictions or it will draw the lesson of its experiences and understand that political realism requires that priority be given to problems of development and practical cooperation.

"Various signs happily indicate that certain of the more representative Arab leaders are beginning to realize this," concludes "Le Monde."

Commonwealth Chief Rabbi Appeals For Soviet Jews

LONDON (JCNS)—An appeal to the community to bear in mind the plight of Soviet Jewry was made by the Chief Rabbi, Dr. Israel Brodie, in his New Year broadcast on theB.B.C. Home service on Sunday.

It was with "very great sorrow", said Dr. Brodie, that he had once again to speak of the situation of the Jews in Soviet Russia. "There is much evidence to show that antisemitism has reared its head in that country as well," he declared.

Non-Jews — leaders of great eminence in politics, law and science in Britain and elsewhere —had spoken about the forms that antisemitism had taken in Russia "seemingly tolerated by the Soviet Government".

These forms included restriction on the already limited religious tolerance shown to the Jewish community, the deprivation of cultural rights such as were accorded to other ethnic groups, and the attribution to Jews and Judaism of "such social and economical deviations as are familiar from antisemitism in former Nazi Germany". The "most wretched" of the disabilities was the refusal to permit the emigration of Jews who desired to leave Russia to be united with their families abroad.

GERMANS PROTEST GENOCIDE

STUTTGART (JCNS) — The genocide planned by the Arabs against Israel could not be overlooked in silence by the German people, declared a resolution adopted by a meeting of Protestant Church leaders in the South-West German district of Stuttgart-Bad Cannstatt.

The resolution called on the Bonn Government to recognize Israel and take effective measures to prevent German scientists from participation in President Nasser's "destructive plans" against the Jewish State.

Toronto Nazis resumed hate mail campaign. Above is reproduction of Streicher's postal card sent to Torontonians. (See editorial page 4).

Israeli, French Scientists Meet

PARIS (JCNS) — Israeli and French scientists will meet in Paris in mid-October and later in Jerusalem to discuss ways and means of putting into effect the joint Franco-Israeli accord on scientific co-operation concluded during the recent visit to France of the Israeli Prime Minister, Mr. Levi Eshkol.

Three mixed groups will take part in the discussions. After the preliminary meeting in Paris, the second session, to draw up detailed plans for joint scientific ventures, will take place in Jerusalem.

The first group of scientists will discuss the possibilities of Franco-Israeli co-operation in the field of oceanography; the second will deal with the problem of promoting the development of arid zones and the third will survey the peaceful uses of nuclear energy.

AT THE FRANKFORT TRIAL

AUSCHWITZ KILLERS HOBBY REVEALED

FRANKFURT (JCNS) — The murder of prisoners at Auschwitz death camp was Oswald Kaduk's "hobby", a Belgian survivor, Mr. Nathan Jakubowitz, said at the trial of 22 former Auschwitz staff members here. Kaduk is one of the accused.

Kaduk also selected prisoners for the gas chambers. His "favourite days" for such selections, the witness said, were the Jewish Holy-days. On one of these days Kaduk selected 150 Jews.

An American survivor, Mrs. Helene Goldmann, declared that Dr. Franz Lucas, another of the accused, had been responsible for the selection of prisoners at the camp on the day when she arrived at Auschwitz together with several thousand Hungarian Jews. Among those selected for the gas chambers were her mother and two sisters, the witness said.

Mrs. Goldmann is the first witness to incriminate the former S.S. doctor, who has so far always been described as helping Jewish prisoners, being friendly to them and asking for a transfer from Auschwitz in order to evade personal involvement in Nazi crimes there.

6000 JEWS IN BERLIN

BERLIN (JCNS) — More than 300 Jews have returned to West Berlin during the last twelve months. The local Jewish community now has a membership of some 6,000 persons. In 1933, about 180,000 Jews lived in Berlin.

The NEW YEAR Season

The offices of The Canadian Jewish News will be closed:

- **September 21 and 22 (Succot);**
- **September 28 and 29 (Shemini Azeret and Simhat Torah);**

Despite all technical difficulties, arrangements have been made to publish the paper regularly every Friday. No issue will be missed.

Israeli statesman honored: Former Israeli premier and foreign minister Moshe Sharett movingly thanks leaders for awarding him the freedom of Jerusalem. From left to right: Premier Levi Eshkol; Chief Rabbi Yitshaq Nissim; president Zalman Shazar; Mayor Ish Shalom; Moshe Sharett; Dr. Nahum Goldmann.

ALL ABOARD—The Flying Clipper, which takes one on a "Mediterranean Holiday" via cinemascope and technicolor at Toronto's University Theatre, Bloor Street West.

THEATRE IN TORONTO

by BARBARA I. PEARL

Mediterranean Cruise in 2 hours flat

It may be possible to go around the world in eighty days. But with time limited for most people, a southern European cruise can be experienced in the shortest time and least expensive manner possible — by seeing Mediterranean Holiday, the Walter Reade-Sterling production in cinemascope and technicolor now playing at the University Theatre on Bloor Street West.

Narrated by veteran actor Burl Ives, the trip is not merely educational but exciting as well.

The leisurely cruise starts at Goteborg, Sweden, on The Flying Clipper, manned by twenty student cadets unde the skilled management of Captain Skoglund.

The first port of call is Nazare, Portugal, where the wonders of fishing are brought to light, where industrious men and their wives eke out a livelihood by this age-old labor.

Then, to the accompaniment of Ives' sailing songs, the Clipper enters the Strait of Gibraltar, into the Mediterranean and on towards Dubrovnic, Yugoslavia. There one gleans an example of the native—peasants dancing in colorful garb; shimmying is more like it.

From there the crew sails to various points in Egypt and Lebanon. To every Jew who knows Israel, sights are familiar. Save for local landmarks like the Sphinx or mummified kings. dunes, plains snow-capped mountain tops (like those in Jerusalem), camels, rivers, valleys, temples, camera-equipped tourists — all emphaize the amity that could exist among Semites who have so much in common.

Thence the voyage continues to Turkey, Greece where a bit of fancy is centered around a chimpanzee, along the Riviera through beautiful, sunny Italy, Monaco where a glimpse of the Ranier family is had, Spain — this last culminating in car and horse races in Barcelona, a sight of the Alhambra in Granada plus the colorful religious ceremonies, as well as bull fights, in Seville.

There is no plot to speak of. However, this is made up for by the technical skill in simulating the feeling of sea sickness and dizziness by height at times.

Mediterranean Holiday is an unusual substitute for a quick vacation.

Grossinger's

CALLING ALL SINGLES!

Grossinger's is going to hold another one of its fabulous singles weekends. October 9-11. It'll be a weekend full of fun, frolic and festivities that will make it easy for unattached fellows and girls to meet. So, if you're single, mate, don't hesitate! It'll be great! Don't be late! Make it a date, October 9-11! Join the fun!

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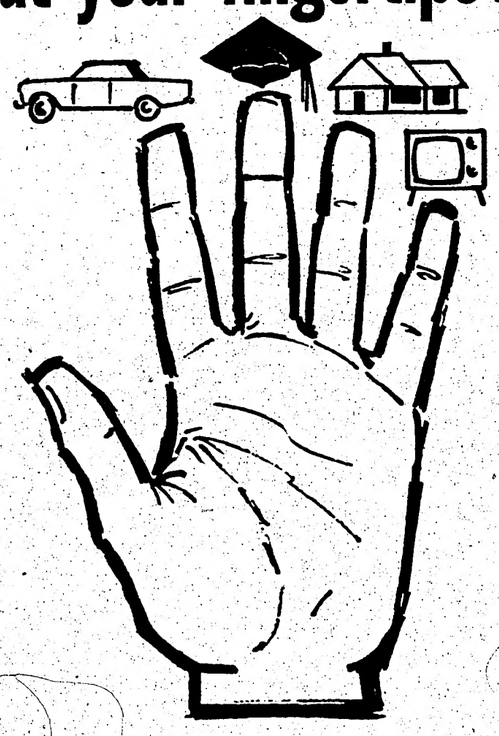

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theatre hi-lites

OPERA HITTING HIGH AT O'KEEFE CENTER

People will be inspired to hum arias for the next three weeks, encouraged by the Canadian Opera Company which is performing at this time, through Saturday evening, October 3rd, at O'Keefe Center.

The first performance, last Saturday night, of La Traviata, sung in Italian, started the series on a high note. Others which will be enjoyed to a packed house are: Carmen; Die Fledermaus, in English; Madame Butterfly in Italian; Verdi's Aida in the priginal.

Toronto's renowned Mendelssohn Choir has a meaty part in Aida, repeating its success of the 1963 season. The National Ballet of Canada also performs in this same opera.

HAVING FUN — A scene from Act I of Johann Strauss' "Die Fledermaus," part of a series of performances of the Canadian Opera Company now at Toronto's O'Keefe Center, through Saturday, October 3rd. Above: Heather Thomson (seated), as Rosalinda; Cornelis Opthof, as Eisenstein; Sheila Piercey, as Adele.

THE LYON'S DEN

By LEONARD LYONS

● **RED BUTTONS** says he discovered why The Beatles wear their hair that long over their ears: It helps keep out their sounds.

● **CARROL BAKER** had a choice of movie roles for Joe Levine or for another studio at $40,000 more. She chose Levine because she felt a loyalty to the producer who'd given her her role in "The Carpetbaggers." ...Levine heard of it, and decided that this loyalty should not go unrewarded. He phoned Jack Garfein, Miss Baker's husband, to accompany him to Harry Winston's to choose a $50,000 diamond ring for Miss Baker.

The next day Levine phoned Garfein to meet him at Winston's again, because he'd changed his mind: Levine returned the $50,000 ring and bought a $75,000 necklace instead.

● **ARTHUR MILLER** has a $50,000 offer from a magazine to publish his new play, "Incident at Vichy," for its Christmas issue.

● **JULES MUNSHIN** will play Fagin in the bus and truck company of "Oliver." Joan Eastman will play the role of Nancy.

● **THE PHONE COMPANY'S** recent ruling—making a monthly charge for unlisted numbers—has resulted in some odd listings. The Queens directory lists "Hockmyrnit Kynchynik" and "Hubdierinbud." They are not names but Yiddish expressions.

● **NANCY BERG**, the actress, danced the Watusi at Trude Heller's with Dr. Allan Elliott of Bel Air, Cal. When the bouncer warned them about the way they were dancing, Nancy flashed her new wedding ring at him and said: "We can dance any way we like. We're married."

● **JAN KIEPURA** and his wife, Marta Eggert, attended "The Merry Widow" premiere at Lincoln Center. The Kiepuras have performed "The Merry Widow" in four languages, all over the world. It enabled them to buy, in Toronto and New York, apartment houses they call "our Merry Widow houses."

● **RICHARD TUCKER**, the Met star, held up his Victor recording sessions in Rome for 48 hours. Tucker made a trans-Atlantic round trip to be at the ceremonies marking the birth of his first grandson.

● **EYDIE GORME**, who's always played the Copa with her husband, Steve Lawrence, will star there alone in October. Lawrence will be busy in "What Makes Sammy Run?"

● **HERMAN WOUK** is moving from the Virgin Islands to Washington for two years to do research for his next book.

● **FOOD:** Barbra Streisand confides that she always eats between meals "It's a habit," said the star of "Funny Girl, "whose recordings all are best sellers and who just signed a multi-million dollar TV deal. "I ate between meals because I never really knew whether or not I'd be eating any meals."

● **SLOGAN:** Ben Hecht's effects included the Academy Award Oscar he and Charles MacArthur won for their independently-produced film "The Scoundrel." The Oscar was wrapped in a sign bearing the Hecht-MacArthur sloagn, "Better than MGM isn't good enough."

the lively arts

• THEATRE • MUSIC • FILM

by D. COHN

● Klaus Friderberger, Berlin-born Jewish painter, has been awarded the Gold Medal for painting at this year's Prix European at Ostend, Belgium.

● Victor Borge isn't much of a hit now with London critics. According to one, he "is a fine performer but technique is no adequate substitute for content, and much of his present material is either weak or old."

● In Israel there still is contention about rendering the works of German-born, antisemitic Richard Wagner and Richard Strauss. In musical circles, the feeling is for introducing these composers' works to audiences as furthering their knowledge of good music. But laymen will have none of it. And the cold war is still on.

● Brian Epstein, The Beatles' manager, plans to build (in conjunction with a British disc-jockey) a theatre which will be a cultural center for a local area. This is no surprise to those who know of his interest in the legitimate theatre. At one time he trained as an actor.

● Metro - Goldwyn - Mayer has acquired the motion picture rights to the forthcoming Alexander H. Cohen musical, Baker Street. Based on the adventures of Sherlock Holmes, Baker Street, which was adapted from Arthur Conan Doyle stories by Jerome Coopersmith, will be directed by Harold Prince and stars Fritz Weaver, Inga Swenson and Martin Gabel.

● Elizabeth Taylor is to be immortalized in California redwood. The script of The Sandpiper, in which the beautiful actress portrays an artist, calls for her to pose for a fellow artist, who is also a sculptor. Producer Martin Ransohoff, and director Vincente Minnelli, have commissioned Edmund Carra, a resident of Big Sur, near Monterey, California, to create the sculpture for the scene.

Since Carra specializes in carving out of redwood, that is exactly how he will carve the statue of Miss Taylor. It will be life size and depict the actress in the nude.

● Sammy Davis Jr. will have a starring role opposite Liz Taylor and Richard Burton in The Sandpiper.

● Shelley Winters was born August 18, 1923, in St. Louis. Her real name is Shirley Schrift. She is 5 foot 4, weighs 127 pounds, has blue eyes and now blond hair. She says: "Men don't expect a blond to make conversation. That's their first mistake with me."

She was married to Vittorio Gassman. "Know why the marriage failed? I was in love with him and he was in love with him." They have a daughter, Vittoria, II. Next she married Anthony Franciosa. Now she is going with actor Henry Maddern.

She lives in New York City, though she has a house she calls home in California. She is a good mother and housewife, even when she isn't married.

She reads and eats cookies in bed.

● Barbara Streisand's husband, Elliott Gould, may get a featured role in the musical, When in Rome.

KEEP SMILING

A Friend In Need . . .

Mendel: Am I glad to see you, Beryl! I need some extra money badly in my business, and they told me at the bank that if you endorse the note they gladly will advance it. You'll do me this favor?

Beryl: You surprise me, Mendel. Why bother strangers for money when you are able to get it from a friend? Go to the bank and let them endorse the note; and I'll give you all the money you need.

* * *

A Little Bit Exaggerated

Max was talking to his friends in the synagogue after the morning service. He was extoling his brilliant son-in-law.

"He's the shrewdest man you ever saw. Only the other day he sold a piece of property and realized one million dollars profit."

"A whole million?" asked one listener.

"Nu, and fifteen thousand isn't enough?" countered Max.

* * *

Business On The Brain

Louis Finkelstein, leading broker in town, was seriously ill. The doctor visited him every day. Once, after taking the patient's temperature, the doctor announced to the nurse:

"I's still unsatistactory. One hundred and two."

"When it reaches one hundred and five, sell!" spoke Finkelstein feebly.

* * *

Pledge Allegiance

Simon Cohen appeared before the judge for his final papers. He was the last on the list, and the judge said to him:

"Cohen, you seem to be a respectable man, so I won't trouble you with many questions. Only one thing: Will you solemnly swear to support the Constitution?"

"Your honor," snapped Cohen, "how can I? I have a wife and six children in the old country."

books & men

By BERNARD BASKIN

FRIDAY THE RABBI SLEPT LATE, by Harry Kemelman; Ambassador Books Ltd. $4.95.

This rather pedestrian whodunit is redeemed by a clever title, a most unlikely sleuth and unusual ancillary material. To the roster of sage amateur detectives add the name of Rabbi David Small.

The redoubtable Sherlock Holmes still awes a host of readers with his uncanny deductive powers; put to the test, Nero Wolfe, calls upon his penetrating intellect; Mike Hammer bulls his way to violent, explosive solutions — and David Small dredges up his unique talmudic training to solve a murder and get himself off a sharp hook.

Young, honest and outspoken, the bookish, absent-minded leader of a New England suburban Conservative synagogue, Small is an independent spirit who is contemptuous of middle-class religious values. When an attractive young woman is found murdered on the grounds of the synagogue, her handbag in the Rabbi's car, Small quickly becomes the prime suspect.

The unfortunate, callow leader (this is his first rabbinical post) is also on the verge of being ousted from his position by an insensitive Board of Trustees who insist that their Rabbi dress more nattily and spend more time on public relations.

Event-ually, Small's knowledge of Talmudic dialectic (pilpul) enables the police to find the murder; the Board of Trustees, now suffused with admiration and confidence, renew the Rabbi's contract with alacrity.

The book, sub-titled "An Unorthodox Mystery", is noteworthy in that it permits the protagonist to discuss a wide variety of Jewish religious ideas — usually with the genial Irish Chief of Police. These brief theological asides, apart from a few gaffes, are reasonably accurate.

The author, creator of the popular Nicky Welt stories in Ellery Queen's Mystery Magazine, has produced what cynical mystery fans have long thought impossible—an original and fresh approach to a hopelessly overworked genre. His promised future volumes about the exploits of Rabbi Small will be awaited impatiently by all students of comparative religion, devotees of the mystery story and assorted talmudists.

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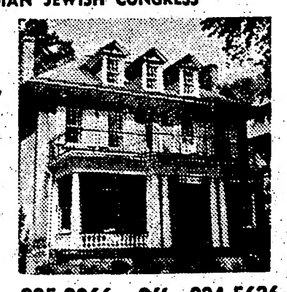

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SUKKOT: FESTIVAL OF GLADNESS

History and Meaning of the Most Colourful of Jewish Holidays

By DR. ALBERT GOLDSTEIN

Longest, happiest and most colorful of Jewish festivals is Sukkot, The Bible calls it Tabernacles, Feast of Ingathering or Festival of the Lord. Because of the holiday's popularity, Rabbinic literature refers to it simply as "The Feast." Beginning on the 15th of Tishri, shortly after Yom Kippur, Sukkot is celebrated for seven days. An eighth day, which follows, is known as Shemini Atzeret — "Solemn Assembly." A ninth day, added in later centuries, is called Simchat Torah, "Joy in the Law".

The festival is observed by the building of a sukkah (a temporary structure covered with foliage), as a symbol of the wanderings of our ancestors in the wilderness of Sinai. The sukkah is still a familiar sight in the Middle East, where the farmer usually builds a hut in his field at harvest time. In the heat of the day, he will rest in its shade. At night, it offers some protection from the cold, should he wish to remain near his work.

In ancient times, the observance of the Sukkot festival was marked by elaborate ceremonial and great joy. When the fall harvest was in, the countryside would ring with songs of Jerusalem-bound pilgrims bringing offerings in gratitude for the gracious bounty of God. For a week, the great sanctuary was the scene of rich pageantry. Inside its courts, specially built galleries held crowds of worshippers who listened with delight to the joyous Psalms chanted by choirs of Levites to the accompaniment of harp, cymbal, trumpet and ram's horn. Enchanted, they marched in garlanded processions 'round the altar, where the priests performed their elaborate sacrificial rites, using seventy oxen as peace offerings for the nations of the world.

Through the night, saucer-shaped basins; burning quantities of oil and cast-off priestly garments as wicks, blazed from tall towers. The most renowned sages of Israel would dance with flaming torches, fling them high into the air, prostrate themselves, then spring up to keep the still lighted torches flying. At dawn the congregation would proceed to the eastern gate of the Temple and chant: "We turn to God and our eyes are ever turned toward Him."

No wonder the scholars of the Mishnah felt that "a man who has not seen such festivity has never seen rejoicing in his life." Appropriately, the prayer book calls this the "Season of Gaidness." Joy is a religious duty, and Sukkot exemplifies this Jewish attitude: "Serve the Lord by gladness. Come before His presence with singing."

THANKSGIVING DAYS

It was from this Biblical harvest-feast, Sukkot, that the Pilgrim Fathers in the 17th century drew inspiration for American Thanksgiving Day. Ancient Israel has always observed three annual Thanksgivings: Sukkot, Pesach and Shavuot. And on each of these occasions every male was expected to go up to Jerusalem with an offering from his current crop. Pesach comes in early spring, and Shavuot seven weeks later. Spring and summer are work seasons: it was difficult for the farmer to leave his land then. But in the fall a man felt freer to make the journey. In practice, Sukkot was the most popular time for the pilgrimage. When the vines had been stripped of their fruit, the wine pressed, and the grains safely stored; just before the winter rains set in, while the sun still made Jerusalem golden, it was pure pleasure to leave all care behind and go up to the mountain of the Lord, to Zion. It was the season of complete thanksgiving. Spiritually, the sukkah bespoke confidence that God would provide . . . food, shelter, and all the needs of man.

LAW AND SPIRIT

A century ago, Benjamin Disraeli wrote: "The vineyards of Israel have ceased to exist, but the eternal law enjoins the Children of Israel still to celebrate the vintage . . . " Today, Jews in the State of Israel do "celebrate the vintage." Disraeli could not foresee it. For 2,000 years the Jews have been a predominantly urban people — not from choice, but perforce. Yet this city-folk has cherished its agricultural festivities, because hallowing the produce of the soil is typical of the character of our people and its faith — an enthusiasm for all that lives and grows. Today the dream of the people of Israel to reap abundant harvests in their own land has become a reality.

THE HOUSE THAT ISRAEL BUILT

The sukkah characterizes the essence of Judaism. In contrast to the pyramids, massive monuments o fthe decayed civilizations of the past — the sukkah is a fragile booth of leaves and lattice work. Yet it serves as the living symbol of perseverance, a dwelling eagerly built each year by an indestructible band of men to celebrate their joy in the goodness of life.

The devout worshipper, returning home from the synagogue after the day-long fast of Atonement, used to go out into his yard and drive the first stake into the ground for his sukkah. This attended to, he would then break his fast. Was the observant Jew merely following an old Hebrew custom, preparing for the next religious obligation (Mitzvah), almost before the previous one is finished? No, this was no mechanical ritual. His zeal was genuine enough. The informed Jew, knowing its full significance, still anticipates Sukkot with very real pleasure. He recalls his past history, yea, even the departure from the slave-ridden land of Egypt and the journey toward the promised land: "All the native-born in Israel shall live in booths, that your descendants may know that I, the Lord your God, made the Israelites live in booths when I brought them out of Egypt." The sukkah symbolizes the spiritual house that Israel lived in, not only during the forty years of wandering in the wilderness, but in all the forty centuries of our journey from Abraham's home in Ur of the Chaldees to twentieth century Tel-Aviv. For the sukkah is the exquisite symbol of the humble faith and the courageous, historic idealism of our people.

FAITH AND COURAGE

The very crudeness of its construction reminds us of our humble origins. As a people, we were once a band of miserable slaves. But even living in a frail hut in the desert did not bring despair. And so it is today. It takes courage to break bread and praise God in a bare, comfortless hut — in the cold wet of autumn. For the booth is an essential feature of Sukkot, not only in sub-tropical Judea, but also in sub-Arctic lands. The sukkah is built by men of courage and faith who, far from the glory of sunbright Jerusalem, are inspired, year after year, to drive their stakes into the earth in all the scattered lands of their habitation.

In exposing ourselves, even for a brief week, to some of the hardships which our fathers experienced in the wilderness, we are able to feel more keenly the unsheltered existence of Jews everywhere and of the poor of all the earth. The sukkah thus kindled the warmth of sympathy; it stimulated heart and hand to the service of others. "Rejoice at your festival, along with your servants, the Levites, the alien, the orphan and the widow in your community." If you remember them, God will remember you and "bless you in all your productive undertakings and make you completely happy."

DUST OF EARTH AND BREATH OF GOD

The floor of the sukkah symbolizes the firm realism of the house that Israel built. We Jews do not believe that the appetites with which God endowed man are evil. We reject the notion that man's earthiness, the needs of the flesh are unworthy. On the contrary, our sages tell us that on Judgment Day we shall have to account for any failure to taste the pleasant fruits of this life.

The sukkah floor also reminds us that it was God Himself who made our bodies of dust. But it was He, too, who breathed into us the breath of His own life, making us spiritually in His image. So. too, the leafy roof of the sukkah, through which the sunlight and starlight of heaven filter, symbolizes the idealism, the spiritual upreach of our religion. Nothing is more profoundly Jewish than this wholesome blending of the physical with the spiritual, this conviction that man is both earthbound and heaven bent. And nothing brings this message home with such dramatic force as the symbols of Sukkot.

GOD IS ONE AND HIS WORLD IS ONE

But the sukkah is not the only feature of the holiday. The Bible tells us: "On the first day you will take for yourselves the fruit of beautiful trees, branches of palm, boughs of leafy trees and water willows, and rejoice before the Lord seven days." These four types are intended to represent all the autumn vegetation for which thanks are due. As the fruit of beautiful trees, tradition has fixed the citron—etrog; and as the leafy tree, the myrtle.

Three myrtle twigs and two willow stems are tied to the base of the palm branch — lulov. These are held together during the following Sukkot ceremonies: the blessing over The Four Species, the Recitation of Psalms, Hosanna prayers, the processional circling of the sanctuary Hakafot.

These symbols are held together to signify the unity of God's creation, and they are waved to the four points of the compass as well as up and down, in acknowledgement to Him who made the Universe — "The whole earth is full of His glory."

The significance of these four species is variously interpreted. Each resembles part of the human body. In external form the esrog is like the heart; the palm branch like the spine; the myrtle leaf like the eye; the willow like the lips. The sense of completeness is achieved when all are united together in the service of God. In the language of our prayerbook: "Every heart shall adore Thee, every limb and vessel declare Thy glory."

The taste and fragrance of these species suggest four types of human beings. The Hebrew word for taste, ta-am, also denotes sense, judgment or intelligence. The word for fragrance, re-ach, is akin to ru-ach, spirit. The citron, which has both taste and aroma, represents those who are both intelligent and pious. Like the palm, there are also those who have only ta-am—intellect, but no religion. Those who are moral but untutored are like the fragrant but tasteless myrtle. And then there are the ignorant and impious, who resembles the odorless and insipid willow. All however are children of God, and it behooves them to unite in spite of their differences.

Loveliest of the species is the esrog. Long after this Sukkos fruit loses its bright color, even when it becomes wrinkled and old, its exquisite perfume lingers. That, say the rabbis, is because this rare fruit ripens on the tree all through the year. The intimation is, that if we learn from the esrog to draw nourishment from the "Tree of Life," the Torah, not once or twice a year, but the year-round, we too shall sustain our spirit into the autumn years, and when winter comes, and beyond . . .

ETERNAL LIFE IMPLANTED WITHIN US

The seventh day of Sukkot has a special name: Hoshanah Rabah, the Great Hosanna. On each of the first six days, the Orthodox synagogue service concludes with the Hosanna prayer — "Lord, save us!" On the seventh day, there are seven processional circlings 'round the sanctuary. The altar is decorated with willow branches and the Hosanna prayer is chanted seven times. Hence it is the "Great Hosanna."

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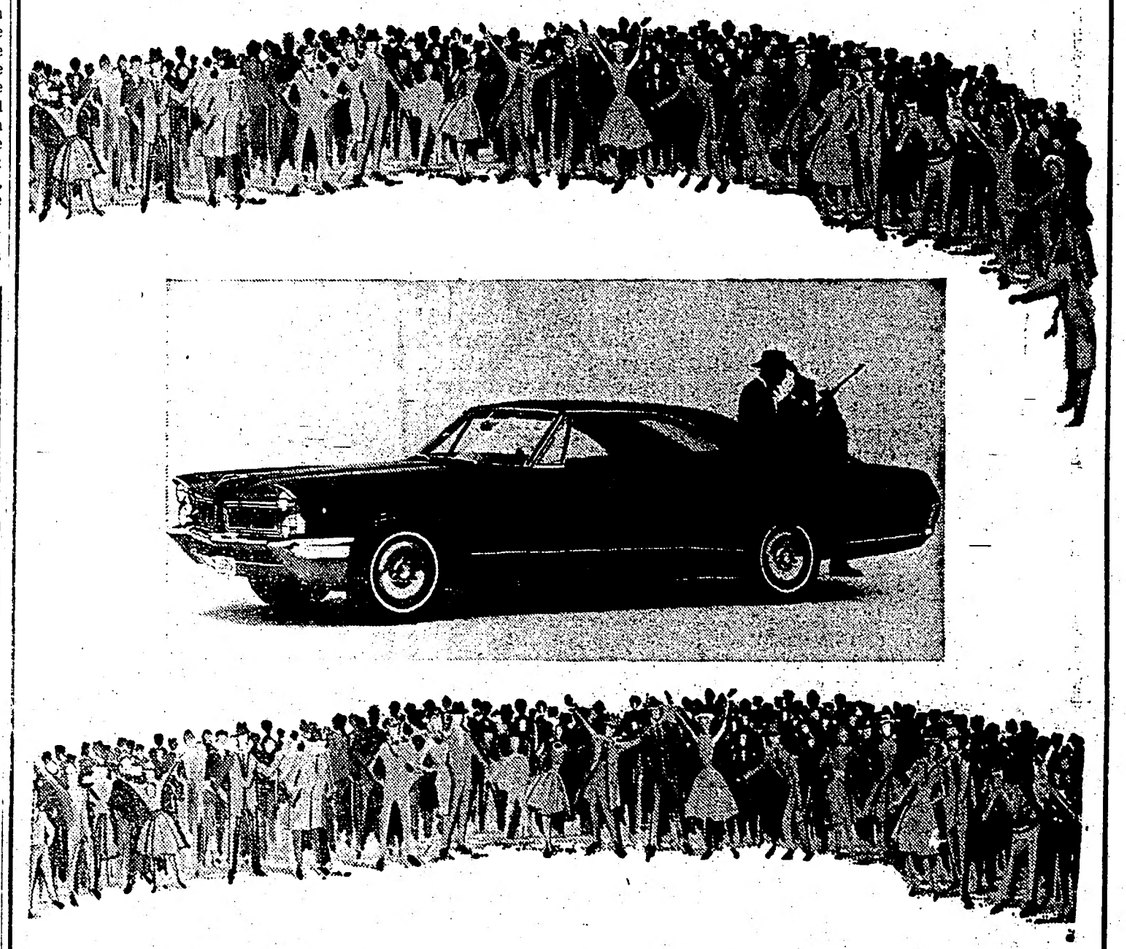

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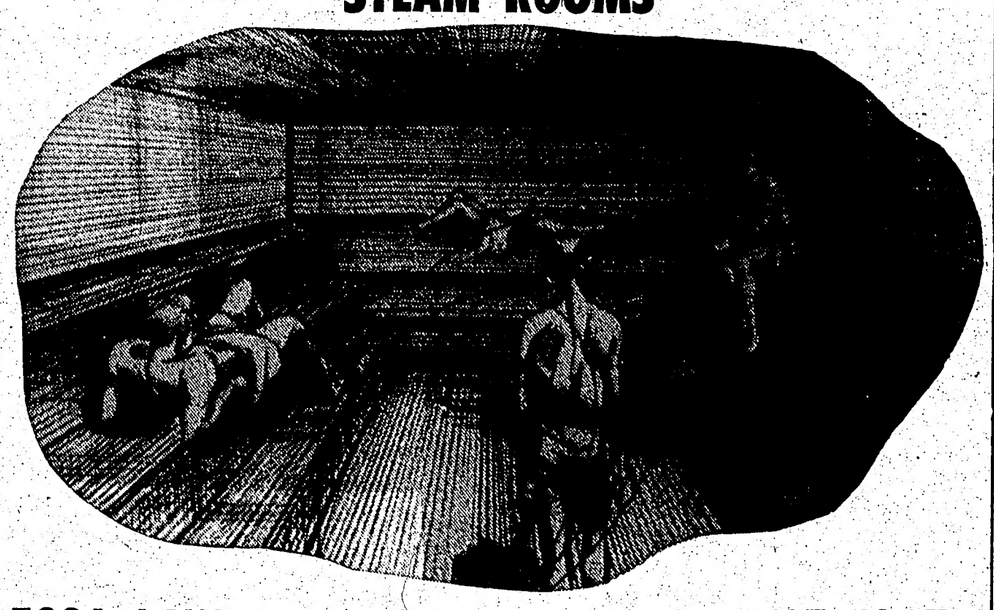

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WHO ARE THEY?

CANADIAN NAZIS & THE NEW YEAR

Canadians of different religious persuasions have received the now infamous New Year greeting cards from a group calling itself, "The Canadian Nazis.' Despite their claim to be 'Canadian," these Nazis have copied to the last line a drawing from Streicher's "Stuermer" for their "Hebrew" New Year card. They must believe that their infantile message, "thith ith the end," would excite any Canadian Jew or make him angry.

These cards were meant, naturally, for Jews only. However, it seems that the senders go by "Jewish" names. Being ignorant and childish, they don't realize that on this continent many a Cohen or Levy may be a jolly Irish man or a Canadian of Scotch extraction; he could be German or Dutch.

It is very difficult, for instance, to decide who, by the name of Schwartz, is Jewish and who is not. As a result, the primitive and idiotic prejudices which motivate these grown up children to irritate Jews during the New Year season have made them waste much of neo-Nazi funds by mailing these cards to "pure Aryans."

We could laugh off this incident as one of those manifestations of stupidity were it not for the fact that these mailings are, according to all opinions, a part of neo-Nazi activity in this country.

It is impossible to believe that — after the tremendous publicity of some organizations preceding the "revelation" of the guilty of these outrages — still no one knows whom to apprehend in order to stop, once and for all, this nonsense.

"On Ending Violence In The Streets—I Think I'd Cut Out That Part About Small Tactical Nuclear Bombs"

WINDSOR ELECTION

VICTORY FOR DEMOCRACY

Very few may have noticed the importance of the by-election result last week in Windsor, Ontario. As a non-partisan newspaper, we do not discuss the outcome from the political point of view. In our opinion, what is involved and what should be acknowledged as an expression of a growing maturity of the Canadian voter is the election of a non-Frenchman, a non-Roman Catholic in a riding which is predominantly both Roman Catholic and French Canadian.

To a slight degree, the election of Progressive Conservative Ivan W. Thrasher, who unseated the Liberal, Archibald F. Gignac, can be compared to the success of the late President John F. Kennedy in predominantly Protestant and Jewish districts during the last U.S. presidential election.

Despite all efforts of bigots, racialists and promulgators of religious intolerance, the North American is rising to a social consciousness which slowly but surely is bringing us closer to an age of sufferance and amity among people of all faiths and races.

The Canadian Jewish News always has opposed the so-called ethnic or religious appeal in any election. We are gratified to note that this conviction of ours is being embraced by an increasing number of Canadians. The election result in Windsor should inspire everyone in every political party to abhor electioneering on the basis of racial, religious or ethnic grounds.

AFTER ARAB SUMMIT: SHUKEIRY FIRED

By a Special Correspondent

ALEXANDRIA. — Syria and Saudia Arabia criticized aspects of Ahmed Shukeiry's "Palestine Entity" project at the Arab summit meeting which ended Sunday. The delegates decided later to set up a "Palestine Army."

"A "concilation" proposal for the setting up of an entity, submitted by Abdul Nasser, was accepted unanimously to avoid renewed dispute, Cairo Radio reported.

The resolution supported the establishment of a "Palestine Entity," and recognized the "Palestine Liberation Movement" "as the body to carry the responsibilities of the Palestine people, both in the Arab and international fields."

The resolution thanked Shukeiry "for his past efforts," but did not mention him as head of the executive committee of the organization.

The Radio said Nasser declared that the Gaza Strip and Sinai "were being placed at the disposal of the liberation organization" for training.

Military aspects

The debate on the "Palestine question" followed a statement by a conference spokesman that "discussion on military aspects related to Arab diversion schemes for use of the Jordan waters and tributaries has been completed," and that unanimous resolutions had been reached.

Shukeiry addressed the conference for two hours in the morning.

Usually reliable sources said that Saudi Arabia stated that while it was not opposed to the "Palestine Entity," it objected to the way in which it had been formed.

Syria told the "secret summit meeting that the liberation organization should remain free from any pressure or interference by Arab countries, Damascus Radio reported.

It also demanded that Palestinian Arabs should be free to elect their own representatives.

(A Syrian spokesman announced last week that the summit delegation would object to Shukeiry's "hand-picked executive because it was a tool of other Arab countries).

Against Israel

Amman Radio stated that Shukeiry told the Arab leaders that every rifle given to Hussein would be turned against Israel.

It is understood that Shukeiry also said that unless his plans were approved unanimously he would be forced to resign.

The delegates were also reported to have agreed on the financing of the liberation movement.

Reliable delegation sources said President Hafez of Syria suggested that Arab states should prepare for four years to liberate Palestine. Asked by Nasser why he particularly wanted four years, Hafez replied that this was the period needed for training.

NEWS BEHIND THE NEWS

WHAT HAPPENED IN ROME?

by CJN Religious News Editor

Now that there is universal agreement concerning the futility and bad judgment of Jewish leaders "who ran to the Vatican" to impress Catholic religious leaders with our opinion (when even newspapers such as the Toronto Star and the Globe and Mail criticized the leaders of the Catholic Church for its new Schema), it is interesting to note that we, the Jews of Canada, are "not involved".

Canadian Jewry, through the Canadian Jewish Congress, is affiliated with the World Jewish Congress. The World Jewish Congress, in contrast with the American Jewish Committee, remained aloof most of the time when some leaders of the American Jewish Committee and some rabbis, influenced by the Committee, "negotiated" with Rome.

It will be to the everlasting credit of Dr. Nahum Goldmann, president of the World Jewish Congress, that he refused to be dragged into this adventure.

CAUTIONED BY DR. SOLOVEICHIK

At the very beginning, when liberal leaders of the Catholic Church (such as Cardinal Bea) sought contact with influential Jewish personalities, Dr. Joseph B. Soloveichik of Boston discussed the issue with Dr. Goldmann. The latter, at first, was very much impressed by Rome's gesture; so were others. But, from the beginning, Soloveichick's position was: if Rome was ready to right the wrong of centuries, it should do so upon its own initiative, and not as the result of a dialogue, which requires theological disputes.

Dr. Goldmann was convinced that this historic attitude of Judaism was right; he discontinued his direct contact with Rome on this issue.

There was some representation by lesser Congress officials, for the sake of information, but it was no "dialogue" in the way that it was presented and, at times, even promoted by the American Jewish Committee.

Now that the protests against the suggested Schema on Jews calling upon us to accept Christianity are unanimous, it is relevant to stress the essential facts.

● The draft still is to be debated. It will reach the Council about mid-October. And the discussion promises to be a lively one. It will be fought by those liberal leaders within the Church who "leaked" the draft to the press.

● Unanimous Jewish opinion about the draft is, it repeats the medieval, theological attitude of Rome: that the destiny of the Jew is to embrace Christianity and to disappear as a Jew.

● Last week in New York, Rabbi Dr. Abraham Joshua Heschel, well known professor of the Conservative Jewish Theological Seminary, who had been in close touch with the Vatican throughout the discussions of the "Jewish Schema", in co-operation with the American Jewish Committee director in Paris Zacharia Shuster), finally broke his two-year silence.

"WORSE THAN AUSCHWITZ"

● In an interview with Richard Yaffe, our JCNS correspondent, Dr. Heschel declared that such a statement from the Church "will be abhored by Jews all over the world and is bound to foster reciprocal distrust as well as bitterness and resentment." He added dramatically, "I am ready to go to Auschwitz anytime if faced with the alternative of conversion or death."

Dr. Heschel now divulged that, upon an invitation from Rome, he had prepared a memorandum setting forth the Jewish position regarding the age-old differences with the Church. He also disclosed he made several trips to Rome to discuss this matter with Augustine Cardinal Bea. The 1963 Schema, now obsolete, was the result of these discussions.

Says Dr. Heschel:

"Subsequently, this chapter has been rewritten and the version now distributed to the Council Fathers as publicly reported is not only in-effective, but also profoundly injurious.

"The omissions, attenuations and additions are so serious that, if adopted, the new document will be interpreted as a solemn repudiation of the desire which, to quote a distinguished American Archbishop, intended 'to right the wrongs of a thousand years'.

"To add insult to injury, the new document proclaims that 'the Church expects in unshakeable faith and with ardent desire' the union of the Jewish people with the Church.

"CANDIDATE FOR CONVERSION"

"A message that regards the Jew as a candidate for conversion and proclaims that the destiny of Judaism is to disappear will be abhorred by the Jews all over the world and is bound to foster reciprocal distrust as well as bitterness and resentment.

"Throughout the centuries our people have paid a high price in suffering and martyrdom for preserving the Covenant and the legacy of holiness, faith and devotion to the sacred Jewish tradition. To this day we labour devotedly to educate our children in the ways of the Torah.

"As I have repeatedly stated to leading personalities of the Vatican, I am ready to go to Auschwitz at any time, if faced with the alternative of conversion or death.

MARTYRED

"Jews throughout the world will be dismayed by a call from the Vatican to abandon their faith in a generation which witnessed the massacre of six million Jews and the destruction of thousands of synagogues on a continent where the dominant religion was not Islam, Buddhism or Shintoism.

"It is noteworthy that the Vatican document on Mohammedans makes no reference to the expectation of the Church for their conversion to the Christian faith. Is one to deduce from that that Islam offers a more acceptable way to salvation than Judaism?

"Our world which is full of cynicism, frustration and despair, received a flash of inspiration in the ecumenical work of Pope John XXIII. For a few years all men of good will marvelled at the spiritual magnificence which he disclosed, and were touched by his reverence for the humanity of man. At a time of decay of conscience, he tried to revive it and to teach how to respect it. Mutual reverence between Christians and Jews began to fill the hearts. We ardently pray that this great blessing may not vanish.

"It is our profound hope that during the course of the forthcoming third session of the Vatican Council, the overwhelming majority of the Council Fathers who have courageously expressed their desire to eradicate the sources of tension between the Catholics and Jews, will have an opportunity to vote on a statement which will express this sacred aspiration."

JDS "NOT DISMAYED"

Rabbi Joseph Dov Soloveichik, the Rabbis' Rabbi, said in a statement to your correspondent:

"I simply fail to understand the surprise and dismay with which prominent Jewish leaders, who actively participated in the theological 'dialogue' with the Catholic Church, have greeted the latest draft of the schema on the Jews.

"The first draft of the schema, in my opinion, was as evangelical as this one. The only difference between the two schemas is the explicitness and clarity with which the evangelical theme has been formulated now. While the first schema contained only an oblique and indirect appeal to the Jewish community to embrace Christianity, this one addresses itself to us directly.

EXHAUSTED

"Both schemas present the typical Christological view, that the historic mission of the Jew exhausted itself in paving the way for Christianity and that the Jew, after the Biblical drama was consummated in the rise of the Church, forfeited his covenantal status and his very relationship to the Biblical past because he rejected Christ.

"Since the Jewish organisations had not objected to this theological premise contained in the first schema, they should not be surprised that the Church in which Jewish history supposedly culminated, would logically expect the Jew to reactivate his role as a historic being, emerge from historic anonymity and sterility, and realise his destiny by ceasing to exist within the framework of a separate faith community.

"Those who are perturbed now should have realised before that a theological dialogue was bound to become a theological monologue on the part of the Church, which was not ready to depart from its basic interpretation of Jewish history. Instead of complaining bitterly against the Church they should say *nostra maxima culpa* — in plain Hebrew, *hotonu* — for rushing in where angels feared to tread.

"The Church is perfectly within her rights to interpret our history in her own theological dogmatic terms. We are the ones who have transcended the bounds of historical responsibility by asking for a theological document on the Jews as brethren in faith rather than urging the Church to issue a declaration in sociologico-human terms on the inalienable rights of the Jew as a human being . . ."

LETTERS TO THE EDITOR

CONGRESS VERSUS JEWISH WELFARE FUND

Dear Editor:

Thank God we have at least one newspaper which talks to the point on the issues that are hushed up in the secret chambers of leadership meetings. But I must criticize you for avoiding to discuss in public the most recent conflict between the leadership of the United Jewish Welfare Fund in Toronto and the Canadian Jewish Congress.

It is a secret that everyone close to Jewish public activity is aware of. It seems that the United Jewish Welfare Fund demands certain statements from the Congress, while Congress questions the right of the UJWF to dictate how to operate.

I believe that the Congress, which is more democratically elected than the UJWF, is right. But let's have the facts. Let the people know.

Toronto .... E. GROSS

THE ISSUE: REPRESENTATION

Dear Editor:

I read with great interest your editorial, "Canadian Jewry: New Year Balance" (New Year issue, September 4th, The Canadian Jewish News). My friends and I, all very active in the Jewisn community here in Montreal, agree with you on the essence of this criticism. This problem of secrecy in the organs representing Jews in Canada is an old malady. I hope that your vigorous stand opens the eyes of the leaders who will understand that public debate of Jewish problems will bring more young people into the Jewish organizations.

In the manner Jewish organizations are operating now, we feel that all we are asked for is to contribute funds for the distribution of which we have no say.

You hit the nail on the head when you said that there can be no taxation without representation.

Montreal L. GOLDSTEIN.

Questions Sincerity of Canadian Jewish News

Dear Editor:

I agree with The Canadian Jewish News' editorial (September 11th), that no one has the right to shirk his duty in the Schools Deficit Campaign. When the community appeals for funds to support schools, no one should ask questions. However, I take the liberty of questioning your sincerity.

For years you have been advocating the popular demand that the leaders of the community should approach the government for subsidies to help pay for the secular curriculum. You won. The last conference of the Canadian Jewish Congress in Toronto went on record to support this stand. But you, yourself, conveniently are forgetting this decision, because you must be afraid to ask in public why a duly voted resolution has been ignored by Congress leaders.

Toronto F. COHEN.

SERMON FOR THE WEEK

GOD'S HIDDEN MERCIES

The short portion of this Sabbath ends on a note of poignant and almost unbearable sadness. To Moses, who had delivered his people from bondage, and led them through forty trying and trouble-filled years to the very borders of the Promised Land where they stand poised and ready for the entry and conquest, it is not to be given to enter the land, the goal of all his strivings. "Yet thou shalt see the land before thee, but thou shalt not go thither unto the land which I give the children of Israel".

Moses himself had pleaded before God to reverse this seemingly harsh decree. "I pray thee, let me go over and see the good land which is beyond the Jordan." But his plea was, in the human language employed by the Bible, almost impatiently brushed aside.

It seems inexplicable. That of all people it should not be given to Moses to be vouchsafed the greatest of all human boons — so beautifully and succinctly expressed by the rabbis in the words, "Thou shalt see thy world (i.e. the ideal world of thy dreams realised) during thy lifetime" — seems to fly in the face of all justice and right.

And yet, is it not possible to suggest that the decree might have been the greatest boon which could be conferred upon him by a compassionate God, whose ways are so mysteriously hidden from us? Does it not too tragically often happen that, when the ideal world of one's dreams and hopes and strivings is translated into the world of reality, the expected fruit thereof, instead of being sweet and luscious, is the Dead Sea fruit of disillusionment?

Is it not sometimes better that one should die before one's dreams clash with the harsh and brutal facts of reality. Is it not better, as the proverb has it, to travel hopefully than to arrive? To die, as the Talmud says that all men die, "with half of their desires unfulfilled," rather than have them fulfilled and find that they have not come up to expectations?

Such an interpretation seems to be implicit in a striking and contrary incident related in the Bible. When Hezekiah was censured by the prophet Isaiah for revealing his treasures and his military might to the king of Babylon, and told that as a result, in the days of his descendant the people and their treasures would go into exile in Babylon, the king answers, with what appears to be complete composure, "Good is the word of the Lord which thou hast spoken". And why? "Is it not good if peace and truth be in my days?" And Hezekiah is accounted the most righteous of the Kings of Judah! If the deferment of punishment is regarded as a sign of God's mercy, allowing one to die in peace, cannot the same apply to the avoidance of disillusionment?

Sobering and even gloomy though this thought may be, it is one which is surely appropriate for this Sabbath, the Sabbath which has the Day of Atonement with all its glowing promises and dreams behind it, while before it is the Festival of Succot, the message of whose main symbolism, which gives the Festival its name, is that in the journey there is joy which may be lacking at its end.

toronto synagogues

BETH EMETH BAIS YEHUDA LAUNCHES NEW SCHOOL PROGRAM

A meeting of parents of Beth Emeth Bais Yehuda will be held on Thursday, September 24th, 8:00 p.m., at the synagogue, 100 Elder Street, Downsview, for the purpose of discussing a new educational venture for the benefit of boys and girls who attend opportunity classes in North York and Toronto.

Rabbi Joseph Kelman, spiritual leader of BEBY, and Mrs. Rosalie Shadlyn will address the audience and consider the program of these Hebrew classes.

School will open during the last week in September and the classes will meet twice a week. Plans are being made for 6 to 8 children per class. The class program will be geared to the level of progress of each individual child.

SHAAREI SHOMAYIM

● Shaarei Shomayim Youth activities resume for the season this Sunday, September 20th.

The bar mitzvah group meets on Sunday mornings at 9:30 a.m. for services, followed by breakfast and a different activity at each meeting. In the afternoon, various Youth groups for boys and girls, 7-14 years of age, meet for social, cultural and athletic activities.

● Many teenagers from Shaarei Shomayim attended the Torah Leadership Seminar conducted by Yeshiva University Synagogue Youth Council last month. The Brotherhood Scholarship Fund made available a number of scholarships to encourage even larger participation from this synagogue. The following represented Shaarei Shomayim: Sheldon Ehrenworth; Seymour Gable; Klara Hecht; Mary Hecht; Esther Kaftan; Barbara Kerkofsky; Margie Marmor; Shiela Radzinsky; Louis Rivietz; Harry Salpeter; Susan Salpeter; Howard Spring; Alfred Stoppel; Perry Tepperman; Susan Waldman; Kathy Zeisler.

CANADA HOUSE DEDICATION

● Rabbi W. Gunther Plaut, spiritual leader of Holy Blossom Temple, will represent the religious community of Canada in the dedication ceremonies of Canada House at the Technion Institute in Haifa shortly. Also he has been invited to preach at the Liberal synagogues in Haifa and Jerusalem.

Rabbi and Mrs. Plaut will leave for Israel at the end of the Holy Days.

● Mr. Ben Rosenberg and Dr. and Mrs. Jerry S. Chapnick will sponsor the Oneg Shabbat this evening.

● The first event of Holy Blossom Temple's newest auxiliary, the Young Congregants, representing members of the Temple between the ages of 20 and 33, will take place on Sunday, September 20th, at the homes of some of the members. Informal parties will be held, at which time the aims and aspirations of the Young Congregants' program will be discussed and outlined.

Second event will take the form of a Sabbath Evening Service which will be held on Friday, September 25th, in the Religious School Chapel. Rabbi Plaut will conduct the service and speak on: The Vanishing Jew.

TORONTO RABBI RECEIVES HONORARY DEGREE—Rabbi David Monson (above), spiritual leader of Toronto's Beth Sholom Synagogue, who will receive the degree of Doctor of Laws (LL.D.), honoris causa, from the University of Waterloo at its fall convocation, Friday afternoon, October 30th. The degree is being conferred upon Rabbi Monson upon the occasion of his 25 years of service as a rabbi in Toronto and for his outstanding communal activities as well as for his work as a member of the Canada Council and his efforts on behalf of the University of Waterloo.

Rabbi Monson is a founder and secretary of the Northwestern General Hospital; executive member, blood donors' committee, Canadian Red Cross; chaplain Wingate branch, No. 256 Royal Canadian Legion; director, St. Alban's Boys Club; Chaplain, Hebrew Club for the Blind; CNIB; national executive member, Zionist Organization of Canada. Recently the Jewish Community of Toronto honored him and Mrs. Monson by erecting a community center bearing their names at Or Yehuda, Israel, which benefits refugee families.

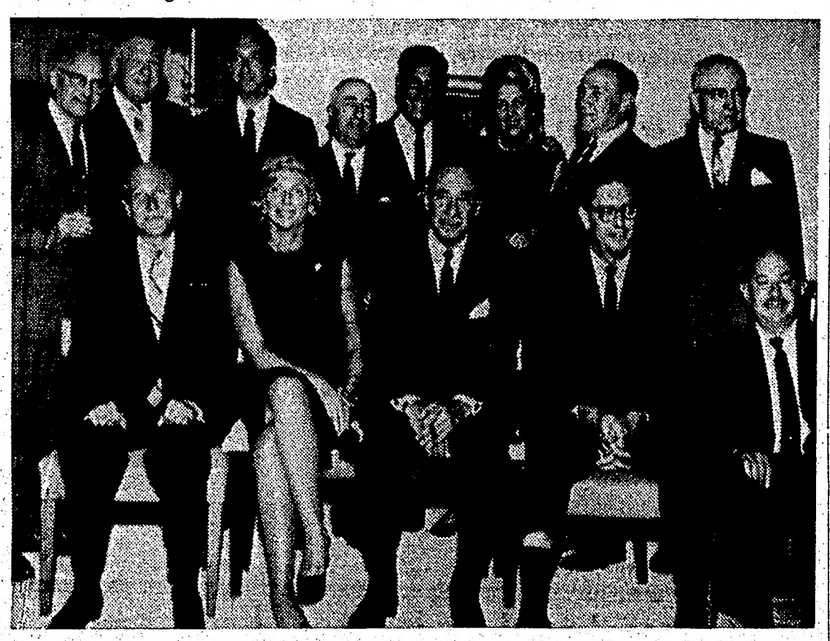
OUTSTANDING PARLOUR MEETINGS FOR ISRAEL BONDS IN TORONTO HEAR MESSAGE FROM BEN-ARI

A series of important Parlour Meetings at leading Congregations, in advance of the Yom Kippur Appeal for State of Israel Bonds, have resulted in an impressive increase in pledges for these congregations which indicate that the 1964 Bond Drive will far exceed all former campaign totals, and the current target of $2,000,000.

Participants at the advance meetings were addressed by Mr. Abbe Ben Ari, one of Israel's leading young diplomats who has served on numerous missions abroad as an adviser to the young developing nations of Asia and Africa. Mr. Ben Ari was able to speak with authority and from personal experience of trends and developments now going on in the newest settlements being built in Israel, for he served as a member of the municipal council of Kiryat Ga., a new community in the Lachis region, and was a leader in the Kiryat Ga. Industrial Development,.

Shown here at the Parlour Meeting for Beth Tzedec Congregation which was held at the home of Morris B. Kaufman, are: LEFT TO RIGHT: Morris B. Kaufman, Oscar Shainhouse, Abbie Ben Ari, Jack Kerbel, and Abby Lipson, Israel Bond Chairman for Beth Tzedec.

Lawrence Shankman and Alvin Rosenberg were hosts for the Pace-Setters Advance Meeting at Mr. Shankman's home. Shown here are, left to right: Louis Stulberg, Albert Pearl, Lawrence Shankman, Abbie Ben Ari, Max Tanenbaum, John D. Fienberg, Al Waxer.



Mrs. Arthur Paulin and Mr. Samuel Bacher, Israel Bond Chairman for Holy Blossom Temple, were Co-Hosts for a most successful Parlour Meeting at the home of Mrs. Paulin, on behalf of the Temple Bond Drive. Shown here are, STANDING, left to right: Louis Krakauer, Stan P. Smith, Arthur Paulin, Bert Godfrey, General Campaign Chairman; W. Bernard Herman, Mrs. Stan P. Smith, Morley J. Pape, Morris Cooper. SEATED, left to right: Fred Bookman, Mrs. Arthur Paulin, Samuel Bacher, Abbie Ben Ari, D. Lou Harris, National Chairman, State of Israel Bond Organization of Canada.

A large and enthusiastic attendance of Beth Sholom members were present at the Congregation's Parlour Meeting held at the home of Mr. Ben Walker, when Rabbi David Monson was guest speaker of the evening. Shown here are: Left to right: Henry Donsky President, Beth Sholom Congregation; Harry Polevoy, Israel Bond Chairman for Beth Sholom; Rabbi David Monson, and Ben Walker.

TORONTO FARBAND HOLDS 51st ANNUAL CONFAB

The Labor Zionist Farband of Toronto will hold its 51st annual conference this weekend September 18-20, at the Labor Zionist Center, 12-14 Viewmount Avenue. Guest of honor will be Saul Kies, New York lawyer and national vice-president of Farband.

The conclave starts with an Oneg Shabat tonight, includes a M'lave Malka tomorrow, Saturday night, when it will feature a musical program with a 40-voice Hazamir Choir under the direction of Bernard Papernick, and conduct workshop sessions dealing with education and culture on Sunday morning, 9:30. The conference will conclude with the plenary session at 11:30 a.m.

More than 200 delegates are expected to attend.

In Toronto, Farband sponsors the Bialik Hebrew Day School, the Jewish Folk School, Camp Kvutza, Habonim, Camp Ami-Kam, the Hazamir Choir and other cultural and fraternal activities. Members raise over $350,000 annually through various Israel fund drives.

HARVARD STUDENTS FEEL "JEWISH" BUT AREN'T INTERESTED

NEW YORK (JCNS)—A survey of Jewish students at Harvard University has revealed that most of them, as one student stated in a questionnaire, "have a strong feeling of Jewishness, but as to actual knowledge of Judaism, feel sort of out of it".

The survey was conducted by a Harvard graduate student with the aid of an instructor in the University's Social Relations Department. The student, a member of the Student Zionist Organization, reported his findings to the annual SZO convention which ended last week.

According to the report, the majority of the students have a strong sense of belonging in the Jewish fold, but seldom participate in Jewish causes. Their understanding of Judaism is "vague".

Of the Jewish students who were approached, all men, 65 per cent said that they would intermarry, 35 per cent that they would not. Forty-five per cent said that they would go out only with Jewish girls, 45 per cent with both Jewish and non-Jewish girls and 10 per cent with predominantly non-Jewish girls.

While 90 per cent indicated that they were interested in visiting Israel, and 66 per cent said that observing the Jewish holy-days was important, only 27 per cent felt that kashrut was important.

The student who conducted the survey, Mr. Jonnas Galper, urged the 300 SZO delegates from 125 universities in the United States and Canada to press for SZO action to "make up for the deficiencies in current Jewish education" emphasized by the survey. Mr. Galper is a graduate of Harvard and a first-year medical student at Yeshiva University's Albert Einstein College of Medicine.

B'NAI ISRAEL HAPPY

BOMBAY (JCNS) — Mr. Levi Eshkol, the Israeli Prime Minister, has been praised in India for his "bold stand and support" for Bene Israel against "discrimination" by the Chief Rabbinate in Israel.

The Prime Minister was praised in a statement by Shri Raghunath Singh, an Indian M.P. and the general secretary of the Congress Parliamentary Party.

Shri Singh was referring to Mr. Eshkol's call in the Knesset last month to the Chief Rabbinate to find a way to remove the grievances over the marriage regulations felt by members of the sect who emigrated to Israel from India. The regulations have now been amended.

In the statement, which appeared in the Bombay newspaper, the "Free Press Bulletin", Shri Singh also appealed to the 8,000 members of the Bene Israel community in India to regard Israel as their own country and to take an active part in her political, social and economical development.

TROUBLE IN ARGENTINA

BUENOS AIRES (JCNS)—On the occasion of Israel Week here, sponsored by the Israel Government Tourist Corporation, shops displaying Israeli symbols and pictures were attacked with Molotov cocktails. The show-windows of at least two supermarkets were smashed and another shop was set on fire. However, the fire was immediately put under control by the fire brigade. Little damage was done.

BUENOS AIRES (JCNS) — Three obviously synchronized attacks on branches of a Jewish-owned chinaware company in different districts of Buenos Aires caused damage estimated at about $2,000.

Windows were smashed with home-made bombs and "Molotov cocktails" and, in one instance, a fire was started. There have been no arrests.

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The Farband Labour Zionist Order of Toronto extends to its chaverim & chaverot best wishes for a Happy New Year

The President and Board of Governors of **THE BETH EMETH BAIS YEHUDA SYNAGOGUE,** 100 Elder St., Downsview wish to extend their appreciation to **RABBI JOSEPH H. KELMAN** and **CANTOR ZVEE ARONI** for the inspiring and enjoyable services on the High Holy Days, and wish them and their families a Gemar Chassimoh Tova.

Come and participate in Sukkos services led by our worthy spiritual leader, **RABBI JOSEPH KELMAN** and conducted by our new **CANTOR ZVEE ARONI,** one of North America's foremost cantors, and formerly of Forest Hills Jewish Centre, New York, and Tel Aviv, Israel.
We cordially invite the Jewish community of Toronto to worship with us.

SIYYUM HA TORAH — Sunday, October 4th, at 10.30 A.M. A Torah will be presented to **BETH EMETH BAIS YEHUDA SYNAGOGUE** by Mr. and Mrs. Morton Fields of 593 Spadina Rd. Public Invited.

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HOME TREATMENT

If, in the opinion of the attending physician, a patient cannot attend the physiotherapist's office, treatment in the patient's place of residence will be covered, but in such cases the physiotherapist may charge the patient, or patients, a total of $1.00 per visit, regardless of the number of patients treated during the visit.

The main purpose of this additional service to patients is to make the most efficient use of available physiotherapy facilities. It is to be financed by Federal Health Grants and by the Province of Ontario.

Certain physiotherapy services are not available under this program. These services may be obtained through private arrangement with the physiotherapist.

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AT DEDICATION OF NEW DENTAL SCHOOL — Seen at the Hadassah Hebrew University Medical School campus at Ein Karem, where the new Dental School is dedicated, are (left to right): Dr. Ino Sciaky, director of the Hebrew University Hadassah School of Dental Medicine, founded by the Alpha Omega Fraternity; Dr. and Mrs. Sherman; Dr. and Mrs. Leslie; Dr. Marvin Goldstein, president of the Alpha Omega Fraternity which has chapters throughout the United States and Canada.
Dr. Sherman and Dr. Leslie, both dentists from Toronto, participated in the International Dental Congress which took place in Jerusalem, in the course of which leading experts of the day dealt with the explosive advances in dental science.

HUMAN RELATIONS

A Girl's Acne

DR. ROSE N. FRANZBLAU

Question: I feel terrible about my skin. I have pimples on my forehead, nose and cheeks. When any boy talks to me, I want to turn away so he won't notice how bad it looks.

My mother is very sympathetic and we've gone to the doctor about it. He tells me that this is common at my age and about the only thing he could offer in help was keeping my skin very clean (washing 3 and 4 times a day), no chocolate, and as few sweets as possible. In other words, he recommended a balanced diet that is not too heavy on starchy foods, and getting plenty of rest.

I have done all that, but it still hasn't improved much.

My mother tries to help by not tempting me with foods I love that the doctor said to cut down or eliminate. But I love sweets.

My father says he doesn't think it's so noticeable at all, but he's never been a girl.

ANSWER: It is better to be active than anxious, and it will make you feel better if you follow your doctor's advice honestly and conscientiously. However do not be too disappointed if the pimples don't go away immediately. They may linger on for a while.

* * *

There may be some consolation for you in the fact that boys, as well as girls, have pimples, and for the same psychological reasons. During this period of your life, there are major physical and physiological developments. The body and all of its organs and glands have to adjust to the new blooming powers, capacities and functions that come on at this time of a youngster's life. It is these adjustments, more than the eating binges and food fads that youngsters indulge in at this time, that have the most to do with things like skin eruptions and rapid gains in body weight that trouble youngsters so much. Dermatologists as well as psychiatrists agree that these skin conditions often have a psychological as well as a physical base.

This is the period when youngsters' wishes and desires well up more strongly and more consciously than ever before and they must control them more than at any other time in their lives. Now, not only must the wishes be controlled and suppressed, but the youngster lives in constant fear that, in some secret or circuitous way, they will come out and reveal themselves to all the world.

* * *

In a way, that is what the pimples do for them, instead. They explode and show themselves as small eruptions on the skin, which the doctors call acne. They are aided and abetted in their troublesome course on the adolescent's face by the tensions which are constantly present. These are created by the need for suppression, on the one hand, and the release that comes from fantasying, on the other hand, coupled with the fear of being overwhelmed by the desires and being discovered.

However, it should be reassuring to adolescents to know that pimples, like other growing pains and eruptions, go away just as surely (even though slowly) as they came. When this happens, it is physical evidence that the psychological resolution has taken place.

Nevertheless, those prone to having pimples and backheads should follow their doctors' advice as to diet and care of the skin. Picking on pimples postpones the time when they could go away naturally. Like the biting of nails, this is a form of picking on oneself. You do not have to punish yourself in this or any other way for having desires, as long as you keep them under control.

in north york

COUNCIL CLOSEUPS

By IRV PAISLEY
Deputy Reeve

Here I concentrate on the question of why North York needs a board of control, how a board can help and my ideas to improve the efficiency of the present administration.

As you no doubt are aware, at present the reeve is the head of the municipality. He is, technically speaking, the only individual under the Municipal Act who has authority and control and can override certain aspects of the administration. Carrying such a burden of responsibility, it is humanly impossible to administer and control a municipality the size of North York. (No modern business today would dare operate without a proper board of management.) That is one reason a board of control is essential and desirable, and certainly will go a long way in relieving the pressure that presently exists.

With a board of control one can make major policy decisions and assist the reeve by having certain of his responsibilities delegated to the board. The board can have closer liaison with department heads. Not that the present Council hasn't this now, but, with clearly defined lines of responsibility and specializing in administration, it will be possible for the board to assume responsibility for a particular department, such as works, traffic, real estate, and so on. I do not suggest that we circumvent the department heads and divest them of their authority; I imply that the board should be in a position to extend proper direction and assistance if such becomes necessary.

In my opinion, it would be desirable for the new Council to authorize that each controller be responsible personally for three wards. This would establish a direct line of communication between the board and the ratepayers association. Today this direct line is available to the local councillor, but it is very difficult for the reeve, for example, to keep in close contact with them all. If a controller had three wards assigned to him, it would be possible for him to become familiar with them and, in that way, would avoid much unnecessary pitfalls. The board could reassess all existing committee functions and examine the administrative structure with a view to strengthening the weak lines. I am not critical of the present administration. However, everyone knows that it is common sense to seek improvements constantly.

A typical example of what I have in mind is the combining of water and electric billing. At present we issue separate bills for readings and, possibly by combining these two functions, we could eliminate needless duplication. Time and money could be saved by the municipality and inconvenience would be reduced for the homeowner by having both readings performed on the same day by the same person.

The creation of a property department is, I believe, of paramount importance in order that we may live up to the motto of our township's crest: Progress Through Economy. We are doing a tremendous amount of building, such as, recreation buildings, community centers, works buildings, township additions, and presently each individual department looks after its particular building. I think that, with all these buildings being erected, some form of overall control should be exercised. This could best be done by maintaining a separate department. It would create better purchasing power for supplies and lower maintenance costs. There would be a sub-section of this department supervising all maintainance, and so forth.

No Police Against Immigrants

JERUSALEM (JCNS) — Police headquarters have announced that the police have been instructed to take no action to remove immigrants by force when they refuse to leave a ship in an Israeli harbour, except on direct orders from the inspector-general of police, which must be obtained in each specific instance.

This instruction follows scenes in Haifa during recent weeks, when immigrants were forcibly removed from the ships that brought them because they refused to go voluntarily to the areas specified by the Jewish Agency, where housing and jobs were available. They demanded instead to be sent to areas of their choice.

The police argument would seem to be that they have a difficult enough job trying to win the confidence and co-operation of many new immigrants as it is, without "doing the Jewish Agency's dirty work".

The Agency, for its part, whose officials have been in the habit of calling in the police when in difficulty with immigrants and then disappearing, say that it is not its job to take people off ships when they do not want to leave. Such persons are trespassers and the police have a duty to remove them, the Agency says.

Mr. Moshe Sharett, chairman of the Agency executive, told a press conference that the problem had been exaggerated. Fewer than 10 per cent of immigrant families arriving in Haifa had refused to go where the Agency wanted to send them. He blamed most of the trouble on incitement by relatives.

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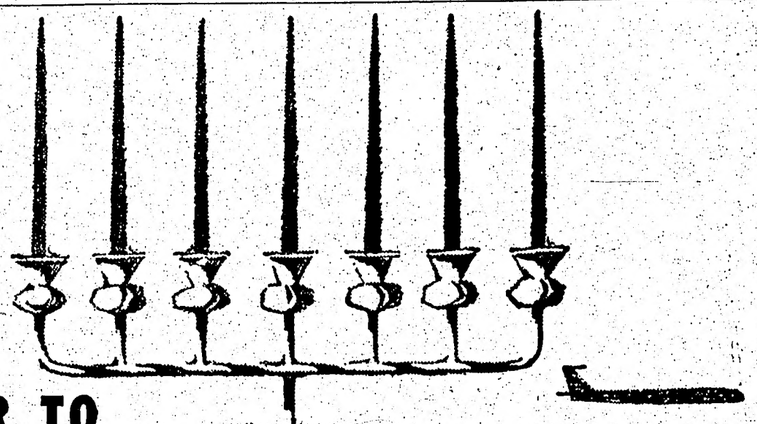

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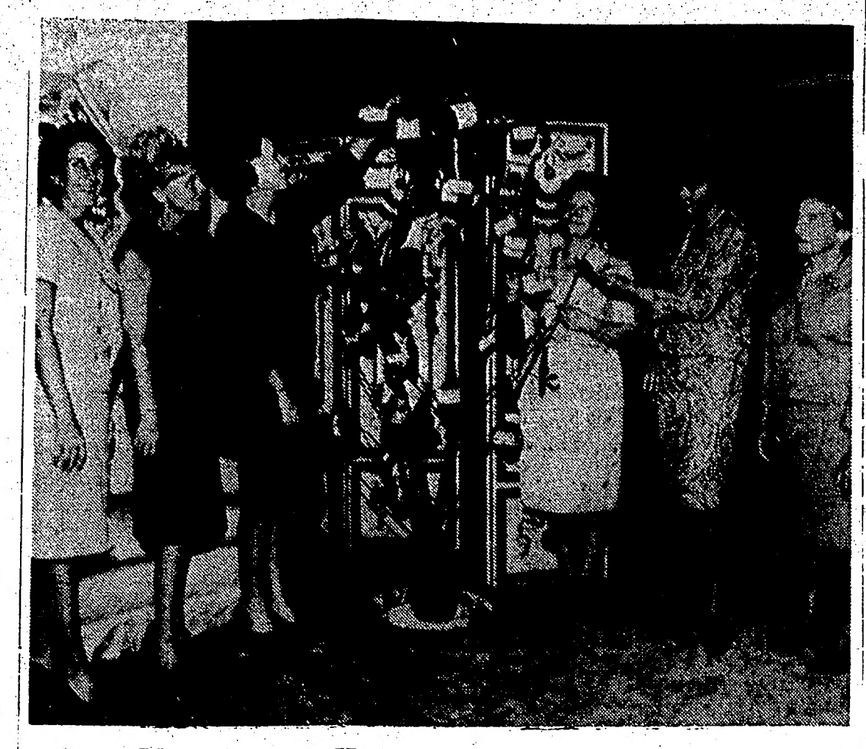

Mrs. George H. Hees, guest of honor

TELLS TORONTO WOMEN WHAT SHE SAW IN ISRAEL

The Sponsor Committee of the Women's Division of the State of Israel Bond Organization of Toronto launched their 1964 Campaign with a gala luncheon at the home of Mrs. Joseph Tanenbaum, when Mrs. George H. Hees, wife of the former Minister of Trade and Commerce, was special guest speaker of the afternoon. Mrs. Hees spoke very movingly of her impressions of the recent visit to the State of Israel she made with her husband, and lauded the dedication of all Israelis in building a democratic, progressive country under great difficulties.

"Living with military preparedness, which takes up vast financial resources, Israel needs support from all over the world. It is up to everybody to provide this support," Mrs. Hees declared.

A highlight of the program was the dramatic ceremony of placing green leaves upon a barren tree, symbolizing the way in which Israel Bond purchases is helping to turn the Negev into a green and flourishing land once more. Women become "Sponsors of Israel" through their individual purchases of $1,000 or more in State of Israel Bonds. Mrs. Hees personally presented handsome Sponsor pins to those ladies present at the luncheon who had made their 1964 Sponsor pledges. Among those who were "pinned" were Mrs. J. C. Zacks, Mrs. Harry Schiller, Mrs. David Levenstadt, Mrs. Hyman Sugar, Mrs. Martin Goldsmith, Mrs. Joseph Lewis, Mrs. David Nightingale, Mrs. Nathan Teperman, Mrs. Murray Cornblum, and Mrs. Henry Rosenberg.

Shown here, are:

Left to right: Mrs. Irving Posluns, Women's Division Chairman; Mrs. Morris Zweig, Chairman of the Luncheon; Mrs. George H. Hees, Mrs. Joseph Tanenbaum, Mrs. Irving Hennick, Sponsor Chairman, and Mrs. J. C. Zacks.

mainly about women

by ESTHER ZELDIN

MINNIE ETLIN CHAPTER

Minnie Etlin Chapter, branch of Toronto's Mizrachi-Hapoel Mizrachi, held its opening meeting recently in the home of Mrs. F. Hiltz. Mrs. J. Ross presided.

Mrs. M. Kurtz, bazaar convener, reported on the coming bazaar scheduled to be held on Wednesday, November 18th.

A raffle, donated by the hostess, was won by Mrs. S. Warnick. Mesdames M. Kurtz, S. Warnick and S. Swartz assisted Mrs. Hiltz.

WILSON HEIGHTS CHAPTER

Mrs. Irving Chapley was mistress of ceremonies recently at a meeting held by Wilson Heights Chapter, B'nai B'rith Women. Mrs. Max Mosko, program convener, arranged a performance dramatizing various chapter events during its nine years span.

ADATH ISRAEL SISTERHOOD

Adath Israel Sisterhood has elected the following officers on its Ceremonial and Gift Shop committee: Yittie Starkman, chairman; Anne Frohman; Helen Rubinstein; Anne Gordon; Shereen Weinman; Mary Chapman; Rose Speisman; Adele Weinberg.

HERZLIA CHAPTER, HADASSAH PRESENTS FASHION SHOW

Herzlia Chapter, Hadassah, will present a fashion show at a luncheon in the home of Mrs. Irving Saunders on Wednesday, September 23rd, from 12 noon to 4 p.m. Conveners are Mesdames L. Saunders, S. Mandel, William Snider, W. Wagman and M. Sone.

DR. B. SCHLESINGER AT SISTERHOOD LUNCH

Dr. Benjamin Schlesinger will be the guest speaker at a luncheon meeting sponsored by Shaarei Shomayim Sisterhood on Tuesday, October 13th.

NURSERY SCHOOL HAS CLOTHING SALE

Temple Sinai Cooperative Nursery School will hold a "better used" clothing sale in the near future. District deposit depots are in the homes of: Gail Green, Lawrence-Dufferin; Helen Glass, Bayview-York Mills; Winnie Posner and Esther Parnes, Lawrence Manor; Marlene Sachter, Sheppard-Bathurst; Mae Fine, Chaplin-Avenue Road.

SINAI SERVICE GROUP TO HOLD TEA

Sinai Service Group will tender a Tea in the home of Mrs. Ben Walker this Sunday, September 20th, from 1 p.m. - 6 p.m. Conveners are Mesdames Louis Tanz, Albert Salutin and Nat Gollem. Proceeds will support the Canadian Cancer Society.

Mrs. Rose Freedman is president of the group.

TORONTO CHAPTER BB FEATURES MUSIC PROGRAM

Toronto Chapter, B'nai B'rith, presented a musical program at its opening meeting held recently. It was coordinated by Mrs. Gordon Mendley, program chairman. Mrs. Ada Lewis is president of the chapter.

CANADIAN RECEIVES Y.U. FELLOWSHIP

Irving Cohen of 1282 Victoria Avenue, Windsor, was one of twenty students of New York's Yeshiva University to receive a Semicha (ordination) fellowship for three years of study at Rabbi Isaac Elchanan Theological Seminary.

The grant carries a minimum of $1,200 stipend plus dormitory accommodations for single persons and $2,000 for married recipients.

TO HOLD COUNCIL MEET

Pioneer Women of Toronto will have its first council meeting of the season on Thursday, September 24th, at 14 Viewmount Avenue. The following calender of events will be discussed: a presidents' conference which will be held on Wednesday, September 30th, 10:00 a.m.—3:00 p.m., at 14 Viewmount Avenue; Pioneer Women kick-off, State of Israel Bonds, on Thursday, October 1st, at Adath Israel auditorium, with Mrs. M. Fruchtman and Mrs. Shiffra Wasser, conveners; bazaar and auction on Wednesday, November 25th, Labor Zionist Academy-Seminar Weekend during October 10-12.

Following are Council officers: Dora Israelson, chairman; Bess Direnfeld and Bea Kirshenbaum, vice chairmen; Clara Starkman, recording-secretary; Anne Lean, treasurer; Esther Steinhouse, dues secretary; Lil Wax, Mary Davis and Tillie Margolis, publicity; Ruth Wolfish, Bess Direnfeld, Marsha Warsh, Louis Cornblum, Lil Rosenthal, Sara Freeman, Birdie Ratney, Fran Wise, Evelyn Gilbert, organizational and cultural; Sadie Eisenberg, liason to clubs; Shifra Wasser and Myrtle Fruchtman, bonds; Helen Krongold, Jewish National Fund; Mary Kalpin, bulletin; Louise Cornblum and Pearl Borts, donors; Bea Kirshenbaum, donor's ad book; Birdie Spivak and Sylvia Mirsky, adopt a child; Ruth Leroy and Pearl Mekler Canadian affairs; Min Barclay, office liason; Thelma Goldberg and Sophie Resnick, refreshments; Reva Krongold, bazaar convenor.

START SEASON'S ACTIVITIES

At a meeting held last week by Club Masada (a branch of Toronto's Pioneer Women's Organization) where members were welcomed by Mrs. J. Ross, Chapter president, plans were discussed for some of the club's forthcoming events.

Mrs. H. Laz reported on the husband-wife social evening, in conjunction with Spiritual Adoption of a Child Project, which will be held on Sunday, October 4th, at the home of Mrs. Charles Band, Briar Hill Avenue. ($300 helps maintain a child in a day nursery in Israel for one year.)

Mrs. M. Israelson, president, Pioneer Women's Council, will be guest speaker.

Mrs. I. Mirsky, bazaar convener, made note of the event which takes place Wednesday, November 25th, at Exhibition Park.

Mrs. B. Lipton, Israel Bond chairman, announced that a Bond Club has been started, with members participating in the purchase of bonds.

Vice presidents of Club Masada are Mrs. L. Freedman and Mrs. M. Cornblum.

RECIPE OF THE WEEK

APPLE PAN DOWDY

Pastry for 2 crust pie
6 medium sized peeled and cored apples
½ cup sugar
½ teaspoon cinnamon
¼ teaspoon nutmeg
¼ teaspoon salt
½ cup honey
¼ cup water
3 tablespoons melted vegetable shortening or butter

Make pastry from a prepared mix or favorite home recipe. Divide in two parts, one about twice the size of the other. Roll out large piece into a strip that will fit around the inside of a deep 1-qt. casserole, and line dish with this strip, pressing edges together to join firmly.

Slice apples very thin, and blend them with the sugar, cinnamon, nutmeg, salt, honey thinned with water and the melted shortening. Spoon into the casserole. Roll out remaining dough into a circle large enough to top the casserole and fit down over the sides at least half an inch. Place in pre-heated hot, 450-degree, oven and bake 30 minutes. Remove from oven and, with a chopper or sharp knife, chop crust to blend it with the filling. Do not mash, but leave apples and pastry in small pieces. Lower oven to moderate, 350 degrees, and bake from 20 to 30 minutes longer. Serve warm with or without cream. Makes 6 servings.

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IN TUNE

BY RUTHIE

Well, they came, they performed, they conquered. Who? The Beatles, of course. Who doesn't talk about The Beatles?

Months ago, when arrangements were made for them to appear here on September 7th, most kids all over thought the day would never come. Tension mounted to a feverish pitch. Even my offspring went wild — because they could not join the pack; it was *Rosh Hashana* (the New Year) that day.

Came the time. Then what? Everybody was hysterical for a couple of hours, and now the whole thing's over. 'Siz shtill, sha (it's still, quiet).

So what's all the *tooml* (noise) about now? Teenagers almost squeezed each other to death? Some of them required ambulance treatment? The Beatles were impudent.

As if that's the first time anything like this ever happened.

* * *

I remember some of the stories Mama and Papa brought from the Old Country. If they reminisced about a wedding, maybe, they made you think that the four corners of the earth got together.

The whole village was invited, and people started celebrating weeks before. Those who came from a distance showed up anytime prior to the event. Mamas, papas, *moomehs* (aunties), *fetters* (uncles), *zaydehs* (grandpas), *bubehs* (grandmas), big cousins, little cousins, nursemaids — everybody turned up to lend a hand.

They say too many cooks spoil the broth. Well, nobody minded. Every female had a hand in the couple's *guldenna yoikh* (golden soup). Fish, roasts, cakes, pastries — who needed a caterer? No one even dreamed of such a thing. It was an insult to a *bahlabusta's* (housewife's) culinary talent. This was one occasion each one could show off.

With all the small fry underfoot waiting to lick the baking bowls, you can imagine the bedlam.

When the big day arrived, was it ever doing! And the core of the festivities lay with the *klezma* (*professional musicians*).

Did you sometimes hear talk about the *klezma?* According to Papa and Mama, no other musicians could entertain as well as they. And *mitten derrin* (in the middle) always appeared the town's clown, the village's pride and joy, usually an amateur fiddler. He scratched his fiddle and scraped and scraped, it's a wonder the strings never tore. Believe it or not, it was he who got the guests into a frenzy of dance. He stayed for days, ate for days and played for days. Days? Day and night is more like it. Finally people dropped from exhaustion like flies. Call that sedate and organized?

* * *

When I was a child, we too boasted of a family clown. He was a very nice fellow, respected in the community. Well, he could squeak out a tune by scraping a *volgerhultz* (rolling pin) against the wall. To this day we talk about *Leizer mit'n volgerhultz* (Leizer with the rolling pin). No family affair was successful without him.

* * *

Why, even Papa in all his dignity, indulged in a share of hero-worship. If the community found out six months before the New Year that a famous *hazan* (cantor) would sing in the local synagogue, you should have seen the run for tickets!

Records of said cantor must have zoomed up to the million mark. It was with such pride that one senior citizen said to another:

"He's singing here, in *my shool.* And you should hear the *khorr* (choir) he's bringing!"

Months before, tickets were sold out. You couldn't even get standing room. Women went, fortified with *essrog* (lemon); but they fainted from the closeness anyway.

So do we have to think it strange when The Beatles get such a reception? Every generation has its own idol, so what's the fuss?

Even our mayor, who isn't exactly a teenager, fell for their charm. Imagine going calling 1:30 in the morning! So The Beatles were grumpy? Wouldn't you be at that hour, after a "hard day's night?"

It could be, too, that the youths didn't believe the caller was the mayor. People play pranks all the time, you know. After all, it was the first day *Rosh Hashana.* Wouldn't the mayor be too tired from davening (praying) all day to be out at such an hour?

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CAMPBELL, Samuel. On September 13, late of 62 Westgate Blvd.
LEVINE, Ida. On September 10, late of 3882 Bathurst St.
SHERMAN, Gella. On September 12, late of 152 Huron St.
Services arranged by College Memorial Chapel, 331 College St.
BREGMAN, Libby. On September 7, late of Los Angeles, California.
BOROFSKY, Max. On September 9, late of 687 Woburn Ave.
BOSSIN, Hye. On September 12, late of 446 Lawrence Ave. W.
FRAM, Gordon. On September 12, late of Sudbury, Ontario.
HUSSIK, Rebecca. On September 11, late of 3880 Bathurst St.
LANGER, Ardis Esther. On September 12, late of Windsor, Ontario.
LITTNER, Maxime. On September 9, late of Lindsay, Ontario.
SHORE, Judah. On September 12, late of 256 Haddington Ave.
SUGAR, Mary. On September 11, late of 51 Croham Ave.
WARREN, Alfred. On September 14, late of 3383A Bathurst St.
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Dateline: NEW YORK

By Trude Weiss-Rosmarin

Rabbis battle for presidency

For the first time in more than a decade the presidency of the Zionist Organisation of America is being hotly contested. Rabbi Max Nussbaum is being challenged by Rabbi I. Usher Kirshblum, a vice-president of the Z.O.A. The body's constitution limits the presidency to two terms, but a recent amendment cleared the way for Rabbi Nussbaum to seek a third term at the convention in October.

Rabbi Nussbaum, spiritual leader of Hollywood's Temple Israel, was in the limelight when he converted Marilyn Munroe and Elizabeth Taylor to Judaism. Debonaire and continental," Rabbi Nussbaum, at the age of 54, is typical of the "glamour rabbis," who have, in recent years, given way to a new generation of American rabbis who stress commitment and simplicity.

Rabbi Kirshblum, who has ministered to a Queens (New York) congregation of small businessmen and wage-earners for almost twenty years, believes and practises unglamorous hard work and thrift. He has applied the Weizmann formula of "dunam by dunam" to building a model Jewish educationat system in his own community, while making his influence felt far beyond Kew Gardens (New York) and Queens.

PROPERTY DEAL

Rabbi Nussbaum's supporters cite their candidate's financial success in realizing $500,000 (about £180,000) from the sale of a piece of land owned by the Z.O.A. next to the Daniel Frisch Z.O.A. House in Tel Aviv. However, Rabbi Kirshblum's supporters point out, this windfall cannot be credited to Rabbi Nussbaum, but to the foresight of his predecessors and to Israel's property boom.

Although the first instalment of $100,000 has been deposited in the Z.O.A. account, the financial condition of the organization is bad. The executive staff has had to be drastically reduced, and their is a mounting load of unpaid salaries and bills.

According to Rabbi Kirshblum, the Z.O.A. should stop talking about establishing Jewish day schools, a scheme which is beyond its resources, as it costs "hundreds of thousands of dollars to establish one school." Instead, he suggests, the organisation should work with existing schools and be realistic about its own potentialities.

Kirshblum supporters charge that Rabbi Nussbaum's administration has no accomplishments to its credit.

MILITANT CANTORS

The artistic temperament of the cantors and the organisational discipline of the United Synagogue (Conservative) and the Union of American Hebrew Congregations (Reform) have frequently clashed over the years. Several months ago, however, open warfare broke out between the Conservative cantors and the United Synagogue, which expelled the Cantors' Assembly for refusal to abide by the placement regulations of the parent body.

Meanwhile, the Conservative cantors, in league with their Reform colleagues, are fighting for legal recognition as "ministers" authorised to perform marriages. At the recent convention of the Reform cantors the principal address was a learned disquisition by Mr. Mitchell Salem Fisher, a former rabbi and now a practising attorney, presenting Talmudic and rabbinic texts as evidence that the rabbi as a ministerial functionary had no standing in Jewish tradition.

A halachically valid marriage ceremony did not require the presence of a rabbi, Mr. Fisher told the enthusiastically applauding Reform cantors.

He also cited evidence that while cantors had held a place of high honour and filled an important need in all Jewish communities since the rise of the synagogue, the rabbi as a "minister" and "religious functionary was the product of the age and spirit of assimilation.

PARTNERSHIPS

The rabbis and synagogue federations oppose recognition of cantors as ministers empowered to officiate at weddings because some cantors have formed partnerships with caterers at whose establishments weddings are performed in a manner devoid of dignity and traditional standards The cantors retort that many rabbis, also, are not immune to the lure of arrangements with caterers and that numerous suburban congregations are heavily mortgaged to caterers who impose their own terms and standards.

Thanks to their new prosperity, increasingly more small congregations can now afford a year-round cantor. While the starting salaries of cantors are usually somewhat higher than those of rabbis in their first pulpits, the cantors are not happy that their top earnings are usually much lower than those of the rabbis.

WILL ADDRESS TORONTO ZIONIST COUNCIL — Dr. Allen A. Small, president of the Toronto Zionist Council, and Mr. Mort Margolius, vice president in charge of organizations of the Zionist Organization of Canada, Central Division, will present Mr. Mark Gayn (above), noted columnist of the Toronto Star who will be guest speaker at the opening meeting of the Toronto Zionist Council. The event, co-sponsored by the Herzl Zion Club, will be held on Wednesday, September 23rd, 8:30 p.m. in the Jarusalem Hall of the New Zionist Center ,188 Marlee Avenue.
Mr. Gayn's topic will be: The Red World Revisited. He also will describe the situation of Jews behind the Iron Curtain.

SUKKOT By Dr. A. S. Goldstein

(Continued from page 3)

At the end of this service, each worshipper performs a rite expressive of the hope in resurrection and in the coming of the Messiah. He shakes all the leaves off a willow stem till it is bare as a tree in winter. As to such trees, watered by the rain and dew of heaven, there will come new life, fresh leaves and blossoms and fruit, so, too, in God's own time and by His will, new life and vigor will come to Israel and to humanity.

HENCE, VAIN DELUDING JOYS . . .

"For seven days you shall live in booths and rejoice before the Lord . . . the eighth day shall be a solemn close" to all the celebrating. This is a sober end to the week of joy, an eighth day of earnest reflection — Shemini Atzeres.

The mood of this occasion, say the rabbis, is that of a king who has entertained a host of friends for seven days of banqueting. When it is over, he says to his son: "In all this week's joy we found no hours for heart-to-heart talk. Stay another day that we may enjoy a serious visit, just you and I." So, God seems to say to Israel: "The first seven days, with their multiple offerings, were for all the nations of the world. Let this eighth day, with its simple solitary sacrifice, express your unique relation to Me."

On the eighth day, the richly decorative symbols are gone. The sukkah is empty, the palm and willow are missing, the tender myrtle and brilliant citron, gone . . . The congregation joins the cantor in special prayers — for rain! The rain they plead for is the winter rain of Israel. They pray that its soil may produce abundantly so that its people may have much to be grateful for at the next harvest season.

Israeli Jews celebrate the festival for only eight days. To them only the 1st and 8th days are regarded as wholly sacred. The intermediate days are "Hol hamoed" — semi-sacred. They observe Shemini Atzeret also as the day for rejoicing in the Law.

The last day of Sukkot is called Simchat Torah. (Delight in the Law). This extra day, added by the sages, is intended as a day of gratitude for the eternal law which sanctifies human happiness.

Instead of palm and willow, all the scrolls of the Torah are carried in procession 'round and 'round the synagogue. This time, not adults only but also, and especially, the children participate in the festivity — marching, singing, reciting the Torah blessings, and reading from the scrolls themselves.

In many synagogues, the little ones carry paper pennants bearing appropriate devices — the Shield of David, the Lion of Judah, and mottoes like "Banner of the Tribes of Judah." An apple, with a lighted candle in it, is fixed to the top of each small flag-staff. Why the apple? How else would you get a candle to stay on top of a stick? Why the lighted candle? Don't you know that "light and joy" go together? Besides it's fun! And joy is the essence of the celebration, joy in the Torah. Who can help loving and being happy with a Law that commands festivals like Sukkot!

THE END OF THE BEGINNING

This is the time of year when the annual cycle of readings from the Law is completed. And Simchat Torah marks this event. Two scrolls are opened, one to the last chapter of Deuteronomy, the other to the first of Genesis. They are the beginning and the end of the Law, or rather the end and the beginning. But then, does it matter? After all, there is no beginning, nor any end. For, no sooner does one honored reader complete the final words of the last book, than another continues with the opening verses of the first book. And the reading, and the singing, and the marching (to say nothing of the refreshments) go on far into the night and continue in the morning where they left off the night before.

Of course, the eternal Law never enjoined anything quite like this. Yet, it evolved inevitably out of the spirit of our people . . . If this people were given to talking back to their ancestors, they might well say: "A man who has not rejoiced on Simchat Torah has just never really celebrated Sukkot."

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SOCIAL CLUB

THE 40 UP CLUB, a social group for unattached men and women are pleased to announce the first dance of the new year will take place at the Y.M. & Y.W.H.A., Bloor & Spadina, on Saturday, September 19th, at 8.30 p.m. Come and celebrate this happy occasion and enjoy refreshments and entertainment. Members of Parents' Associated and visitors from out of town welcome. RU. 9-1504 & 633-5259.

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